THE

VVidows Suite

TO

Her FRIEND *T. S.* whom she desires to be *IMPRIMATOR* to her Small Mite.

My Friend,

THese Lines to thee are sent
that thou mayst them review,
Because I know thou dost Believe
and Seest in things are True.
So that if ought be Unsav'ry,
and thou dost know the Fault,
Thou having in thy House Seas'ning,
put thereto the Earths Salt.
Moreover I not willing am,
that Truth *at all be Blam'd,*
Nor would I do or give out ought
that any should be sham'd.

Therefore unto the Sanctu'ry
I do my Weights *forth bring*
The Ballance *thereof them to try,*
this is the only thing.
To have all right and made good weight,
Infirmities *to heal,*
And what Weights *equal are and juſt,*
on them to ſtrike the Seal.
Which when they have Truths Seal *on them*
Oh!. then none will queſtion:
Let the Noble Bereans *ſearch,*
they't find the Weights *all one.*

THE

The Poor
WIDOWS MITE
Cast into the
LORDS TREASURY.

Where in are contained in ſhort, ſome reaſons in the Juſtification of the Meetings of the People of God called QUAKERS, &c.

NO *Prologue, Preface, Frontiſpice,*
nor no *Epiſtle* have,
To Uſher in this little *Mite,*
that long hath lain in *Grave.*
But now a *Reſurrection* hath,
and from the *Grave is come,*
And in the *Holy City* walks, though before *deaf* and *dumbe.*
Nor did it *ſee* at all, for that in's very *Birth* 'twas *blind,*
Nor *taſte* the *goodneſs* of his God, nor could him *feel* or *find.*
Now *Praiſes, praiſes* unto him, that *quickned* hath *dry Bones,*
By *breathing* makes the ſences *live,* to *Abraham's* Seed of Stones.
This is the mighty *Power* of *God,* on us that *blind* were born,
His giving forth his *Light,* his *Chriſt,* his *Everlaſting Love,*
His *Goſpel, Grace* and *Righteouſneſs,* his *Joy,* his *Peace,* his *Crown.*
His *mighty Arm Salvation* brings, unto us now at length,
With *Wiſdom, Truth* and *Holineſs,* which is to *Sanctifie,*
And *cleanſe* this little *New-born Babe,* which long in *ſin* did *lye.*
This is the true *Emanuel,* that doth his People *ſave,*
From all the *ſins* that they have done, that kept their *Souls* in *Grave.*
This is the *Spirit* that *quickens* us, this is the *Vine* of *Love,*
When in our *Blood* we *wallowing* were, Oh then! *What did thou?*
Our *Father* could not, ſeeing he, by *birth* an *Am'rite* was,
Nor *Mother* either, 'cauſe that ſhe, came of the *Hittite*

These fleshly, earthly *Canaanites*, could not help in that day.
Of the *Souls* great *calamity*, God *only* is its *stay*.
For Pitty, pitty no *Eye* had on it; for to help when
It was *cast out*, and *loath'd* of all, *Love* to it God had then.
He then did *purge* and *purifie* that *Birth* that is his own,
That which is *born* of the *Spirit*, by a *new Name* is known.
And *He* it is *deliverance* brings, from *Satans Power* and *Might*,
And hath translated us into his *Sons marvelous Light*.
Whereby we *wonder* and *admire*, his *Mercies* manifold,
And from his *Truth* cannot recure, his *Truth* doth make us bold,
And valiant for it upon Earth, for which we *All* have lost,
For in our *Building* we sate down, and did cast up the *Cost*.
And by the same our *Souls* have gain'd, let th'*world* go as it will,
Let *Life*, or *Death*, or *Sufferings* come, so God *be with us still*.
This is the *Test* we have for God, in this we *all agree*,
That of *our selves* no *help* we have; *All* is of *Grace*, and *Free*.
For *Obligations* we have none wherewith the Lord to *tye*,
But the *Free Promises* he makes, on them we do *relye*.
So those that true *experience* have, pray *tell it* to each other,
What for their *Souls* the Lord hath done, be it *Sister* or *Brother*.
This is the *Cause* that we do *Meet, together*, it's Gods *due*;
That we may *serve* and *witness Him*, by his *Word*, which is *true*.
For in the *mouth* of *two* or *three*, when they witness *All* one,
Gods *Word* it is *established*, and *Truth* prevails upon
The *Hearts* and *Souls* of them that hear, both *IN* and *OUT* also,
Whereby they the same *Spirit know* that is in many *MO*.
This was the *Order Paul* did give the *Co-rin-thi-ans* to
That to one place the Church should come, and this also should do.
The *Prophets* for to *Prophesie*, to *Judge* the others were,
By the *same Spirit* which they *spoke*, that to them *Truths did clear*.
And if amongst them there did come, one that *believed* not,
Convicted then he is of all, and *Judgement is his Lot*.
And thus the *secrets* of his *heart*, all manifested be,
So *falling down upon his Face*, then *worship God* will he;
And of a truth report that God it is that *lives in you*.
This way th'unlearned come to know the *Way of God* that's true.
Here one by one may *Prophesie*, that all may hear and learn,
And also may be *comforted* that to Gods Spirit *turn*.
We *Members* of each others are, being *Christs Body* dear,
Which *he hath purchas'd with his Blood*, and plac'd in us *his Fear*.

For

THE POOR
Widows Mite,
Cast into the LORD'S
TREASURY.

Wherein are contained

Some Reasons in the Justification of the Meetings of the People of God called *QUAKERS*; with an Approbation of several *Truths* held by them, and the ground of *Dark Persecution* Discussed.

Written by a *Woman* of the *South*, who came from the ends of the Earth to hear the Wisdom of him that is greater than *Solomon*, and doth a far off behold the happy Estate of his Friends and Servants who stand continually before him, to hear and receive Wisdom from him; who is the true *Emanuel*.

Now lest it should be counted a *Libel*, or any should think we dare not own it in the World, I have subscribed my Name.

A MITE, if ALL, is more than ALL,
Than they Abundance have,
That have not FAITH to give up ALL,
Their ALL will not them Save.

Printed for the use and benefit of such *Bees* as suck their *Honey* from *Flowers* and *Blossoms* that God makes to spring; that they may have to keep *themselves alive* in the *dark Stormy Winter*

For we be they the which are built on the *Foundation*:
Of *Prophets* and *Apostles* to, *Jesus Christ's Corner-stone*;
In whom also the *Building* is *fitly fram'd* together:
Grown unto an *holy Temple*, from which God will not sever:
For being *Built* together are, through the *Almighty Spirit*,
An *Habitation* of God, the which he will *Inherit*.
And so the *Head* it cannot say to'th *Foot*, *I need not thee*;
Nor eke the *Eye* unto the *Ear*, *O be thou gone from me*:
For that the *Body* is but *One*, yet *Members* hath it *Many*;
Apeare there would *Deformity*, if lack there were of *Any*:
This *Body* God hath temper'd so, the *Members* each with other
That all should have the self same care, *Uncomly parts to cover*;
Not to *Rejoyce* at *Nakedness*, as did that curs'ed *Cham*;
But as *Japhet* and blessed *Shem*, going backwards *cover'd shame*.
So what is *wanting* in each one, a *supply* others have;
To Minister unto each *wants*, by it their *Soules* to *save*.
And this all is by the same *Spirit* diversities of *Guifts*,
With different *Ministrations*, which *Operate* as thrifts;
And yet it is but the *same Lord*, on whom we *only call*,
And the same God that *Operates*, and *Worketh all in all*.
To own the *Word* of *Wisdom's* given, the *Word* of *Knowledg* to,
By the *same Spirit* another hath both *Faith* and *Power* to *do*;
And *heal* infirmities of *Soules* by working *Miracl's* many;
And *Prophesie* and *Descerning* of *Spirits* where ther's *any*.
All this the one and self-same *Spirit*, which doth his *members fill*
Dividing unto every man severally as't will.
If this *Church Figure* be too bright for *worldlings* for to see,
The use we make of our *Meetings*, in one *Body* to be,
Take your own *Body-figure-world* the Countrys *Members* are,
And each *Comodity* there *grows*, which are brought from on far;
These outward things the *spirit* are, of the world that's compleat,
And every place where each doth go, are *members* of the great:
And now God he hath plac't things so, in the whole ther's no want;
Neither can any *Country* say; *I've all*, *her's nothing scant*.
And so each *Country* his *Offring* to each other sends;
Then these these *gifts* when they receive with others making *mends*,
This order the worlds *members* have their wants for to supply;
By sending their *abounding fruits* for things they on rely;
And where most *trading* there is us'd, Oh there they *rich* do grow;
In gold, silver and pretious stones, this *Babylon* doth know.

By *Schism*, *War*, if Trading fail, Oh! then they do grow poor,
By wanting of *Commerce* and *Trade* when they have spent thir store:
This being true why shall not we, as *Members* each of other,
Bring forth our *Offrings* to the Lord, these may comfort another.

Object.

Me thinks I hear some Critick say, O this is cunning made;
For to compare Conventicles, to our great World and Trade:
You count your selves so heavenly me thinks that you should not,
So paraphrase on this fowl World lest you receive a blot.

Answer.

My *Answer* is, 'tis for thy sake thy hearing being but dull;
That I speak after the manner, of men, to thee in full.
Moreover this Worlds Children are more wiser much by far,
In their own generation, then Lights own Children are.
So to this generation, who mock, and scorn and fain,
Their own figure doth preach it self, that this truth it is plain:
And for thy sake I have digrest, but now let me return,
Unto Gods order in his Church, that all may hear and learn.
This favour and incoragment it is held forth to all,
That what of God revealed is to any, other shall
Have liberty to speak it forth, the Prophet peace must hold,
Their spirits being subject to the Prophet which is bold.
So it the *bruised reed* breaks not, nor *smoking flax* doth quench,
Till *Judgment* unto *Victory* comes, and *Truth* sits on the *Bench*.
For that the knowledg of the Truth doth bring us all together;
And from this Truth we cannot swerve, nor from each other sever.
For the profession of our *Faith* together must hold fast,
For this our *hope*, our *stay*, our *strength*, that must help us at last.
For whether shall we go but there, where words of Life do spring,
And from the roots doth hony drop, that makes poor *Souls* to sing?
Oh these Assemblies we may not at all, as some, forsake;
Least fiery indignation upon us God doth take.
For that it is a wilful sin, not to profess Gods Name;
When before men we be brought forth, to suffer for the same.
For where that two or three be come together in his Name,
In the midst of them he will be, who can keep from the same?
For that in him the *Treasures* be, of *Wisdome Knowledg* to;
Which he gives to his Children dear whose hearts to him are true.
In him's the *Oracle* of God, who doth his People teach,
In their hearts how to worship him, so they it forth do preach.

And

And not *Meeting* it was the cause of *Hearing* some were dull,
Which made things hard for to be *said* or *uttered* to the full.
For there were some that for their time, ought *Teachers* for to be;
And yet have need one *teach* again first *Principles* to see;
And were become such as had need of *Milk* and not strong *Meat*;
For every one that useth *Milk* unskilful is to *Eat*.
Or feed upon the *Righteous Word*, for that a *Babe* is he;
To him strong *Meat* doth not belong, with him't will not agree.
But those that are of riper age, to them it doth belong;
E'en those that by reason of use, have their senses made strong;
Being exercised do deserne between both *good and evil*
So in Gods Truth we are kept from, the *lying, murdering Devil*.
Job that was *just* and *perfect* both, such *Meetings* did come to;
With other of the *sons of God*, as *Gods sons* now do do;
And though *Sathan* did also come, 'twas for *advantage* sake,
To be *Informer*, and *accuse*, that he their *goods* might take,
And though that he Commission got to take all in his power,
By *Sabins* and *Caldeans* to, as he doth at this hour;
Perswading God *they him would Curse*, if he'll but let him touch
Their *goods*, or *ought else* that they have, no *Meetings* would be such.
And yet again there was a day when the *Sons of God Came*
For to present themselves before the Lord, they are the same,
Who still hold fast *Integrity*, although that he doth move
'Gainst him, and us, both to destroy yet we'll not Curse our *Love*.
Yea *Skin* for *Skin*, and all we have, yea *Bone* and *Flesh also*
We hope we shall to him give up, rather then *Curse* him so.
For how can we commit this sin, not to *walk* in *Gods way*,
When we such large experience have of him our *strength* and *stay*?
But I shall rather here break forth, it being now the *Spring*,
By *Chirping* praise our *God* of *Love*, Who can but to him *sing*?
And in my *song* I shall you shew, What these our *Meetings* be,
I *figured* have in many things, yet all in *Truth* agree.
We are the *Tabernacle* of the *Con-gre-ga-ti-on*,
The which the Lord in Earth reserves to call his *Name* upon;
In us the *Ark* and *Covenant* is and *Mercy-seat* we see,
With *Pot* of *Heavenly Manna* to, to us the *Cher'bims* flee;
With us also there is the *Rod*, that *budded* and is *green*,
Of the *High Priest* from *Judah* came, as plainly may be seen;
Here is the *Golden Censer* to, in which is *heavenly fire*,
And here's the *Table* of *Shew-bread*, What can you more desire?

And here's the *Cup of Blessing* to, in our *Communion*,
This *Blood* our *Souls* must also *purge*, for *other help* we've none.
And if that you *Baptiz'd* would be, oh here are *Baptim's* many,
Here's *Water*, *Fire*, *Suffrings*, *Death*; here you cant miss of any.
With us there is the *Laver* of *Re-ge-ne-ra-ti-on*.
For *Juda* and *Jerusalem*, it *cleanseth Mount Sion*.
And *Fire-Baptism*'s also here, the *Holy Ghost*, *Gods Word*,
A *Suffering-Baptism* doth appear, proceeding from the *Sword*.
A more *secret Baptism* there is, cannot be spoke with *breath*,
And this is that *Baptism* of Christ, *Baptiz'd* into his *Death*.
This is no *Outward visible Sign*, not *signified* so,
But *separates* man from his *Lusts* that always stood his *foe*.
Thus in his *flesh Christ he took up*, the *Comforts* of *Mans Life*,
And laid them down at *Gods own Will*, to *reconcile* the *Strife*;
For *God* it was *that was in Christ*, *the World to reconcile*,
Now in his stead *Embassadors*, hath sent to us the *vile*:
Though 'twas not *him* did the *Offence*, but was the *Offended*,
Yet his *Embassadors pray us* to be *re-con-ci-led*.
Here's *Grace* indeed! not only *free*, but doth a *begging come*,
And *Messengers* t'intreat the *World* to *accept* this *Ransome*.
The which none could lay down for it, but *He* of's *own accord*
Did *purchas't* with his *precious Blood*, and so of *right* is *Lord*.
Yet doth not use *Commanding Power*, but *Love* is his own way;
And those that will not *this* shall *Rule*, as *Enemies* he will *slay*.
But this *last Baptisme* doth set the *True Baptismes* on
The *answer of a good Conscience*, by Christs *Resurrection*.
For as *Christs flesh* it *suffered*, the *same mind* we must have,
No longer in our *sins* to *live*, which to our *Soul's* a *Grave*,
But now the *Gospel* it is *preacht*, the *dead sleeper's awake*,
Yea he is come to *Judgement* to, God *Life* to him doth make.
For that he would no longer have our *Souls* in *Prison lye*,
But by his *quickning Spirit* preach, and *free-ed* us thereby,
Who sometime *disobedient* were, yet God did suffer *long*,
Waiting as in the dayes of *Noa* (who griev'd his *Spirit* strong.)
And now unto the *Will* of *God* he doth *subjection* give,
No more unto the *Gentiles Will* resolveth he to live.
This is that *Tabernacle* which, *down nere shall any take*,
Nor *Cord* thereof shall *broken* be, *removd* shall be no *Stake*.
For here the *Glorious Lord* will be, *Rivers* and *Streams* whereon,
No *Gally* nor no *gallant Ship* at all shall pass upon.

For

For that mens *Tacklings* loosed are, their strength at *Ours* doth fail,
They cannot well strengthen their *Mast*, or spread abroad their *Sail*,
For tis the *Lord* that is our *King*, and our *Lawgiver* to,
How can we then lack any thing for ought he bids us do.

Oh this also is *Wisdoms Gate*, Why be you then so *mad*?
If ever that your *Souls* be *sav'd*, to's *Church God must you add*.
Wisdom cryed hath *without*, and *uttered voice in streets*,
Yea in the Market place she calls, where *Pharisees* do *greet*;
In the *chief Places* of *Concourse*, the *opening of the Gate*,
Yea in their *great Assemblies* to, where *multitudes* were sate;
How long, ye simple axes will ye, love your simplicity?
Turn ye unto this *Church* that ye may *eat* and *live* thereby.
And *Scorners, Why do ye delight in this your scorning Trade*,
You being *Fools, Knowledge* do *hate*, tis *sin* thus hath you *made*.
At *Gods reproof* if now you'l *turn*, he'll *pour* on you his *Spirit*,
His *words* unto you he'll *make known*, that you may *Life inherit*.
But this much know, if you *refuse*, and do not him *regard*,
But do his *Counsel set at nought*, with this he'll you reward;
For *mocking* he will *mock again* at your *Calamity*,
And *laugh* when as your *fear doth come*, it's *desolation* nigh,
Then you may *call*, but *God* will now no *answer give* at all,
Because you did not *answer* him, when he to you did *call*.
For you none of his *Counsel* would, *Reproofs* you did despise,
And would not choose the *Fear* of *God*, but hated *Knowledge wise*;
Therefore the *fruit* of *your own way* is *meat* for you to *eat*,
Your *own devices* you shall fill, who shut out *Wisdom great*.

In *Us* the *Time* is come to *pass*, last dayes *prophe-sied*,
That the Mountain of the Lords House should be established;
And on the *Top* exalted his, above all *barren Hills*,
And many *People* to us *flow*, thus *God* his *House* now *fills*.
And we his *People* bid you *come*, to this the *Lords Mountain*,
It is the *House* of *Jacobs God*, tis he o're it doth *Reign*.
Here he doth *teach* us his *own Way*, the *Paths* that we should *walk*,
From out of *Sion* flowes that *Law* whereof we *joy* to *talk*.
This is the *Word* which *God* the *Lord* sends from *Jerusalem*,
That doth among the *Nations Judge*, *rebuking* much of them.
So that they have their *Swords* now *beat* into *Plow-shares* we see,
And their *Spears* into *Pruning-Hooks*, this *LOVE* makes all agree.

So *Nation* doth not lift up *Sword*, for *Esau* doth embrace
His Brother *Jacob* in his *Armes*, this makes War cease. 'Tis Grace.
So we with *Isay* bid you come, to this house with accord,
Desiring you to walk with us, in the *Light* of the *Lord*.

We are the *City* on a *Hill*, there set that all may see,
Therefore alwayes in *Cottages*, still this we cannot be;
For that we are not to be hid, but set there to be shown,
And *that* through the *Power* of *God* to others should be known;
Which is the *Light*, the *Christ* in us, the *Hope of Glory to*;
And doth cast out the *Reprobate*, this work he is to do,
The *Blind* make see, and *Deaf* to hear, tho *Mountebancks* do rage,
Leapers are cleans'd, & *Dumb* do speak, *this* throws them *off the stage*
And this also is freely to, we witness it truly,
And if that we should hold our peace *stones* would against us cry.
For what are we more then wrought *stone*, 'tis God that doth us raise
To be the seed of *Abraham*, for to shew forth his Praise:
Tho in the *Wilderness* we're squard, and now appear but loose,
Yet being brought together all, we do make God a House;
Whereby the *Workemans Worke* is seen for that he hath them *tryed*,
And made them like the *Corner-stone*, to answer every side;
Yea *Judgement* to the *Plumet* hangs, and *Righteousness* to'th *Line*,
For to make all *upright* and *true*, according to his *mine*.
These *living stones* together set, may plainly see each other
The *Mighty workmanship of God*, in *Sister* and in *Brother*.
Yea tis the *Standard* of the *Lord*, the *Ensigne* he hath set,
For all *Nations* to *flock* unto, tho *Small things day* is yet.
And though that we be *Quakers* call'd, by most people in *scorn*,
Yet we the *true Assembly* be, and *Church of the First-born*.
For in our *hearts* God he doth *dwell*, whose *Spirit is a Sword*,
Which was the cause that we were made to *tremble at his Word*.
And when the Lord with *Odours* sweet doth this his own *House fill*,
Oh then all others that *pass by*, its *sweetness* savour will.
And if that any *Lydia* come, that is to God so dear,
Whose *heart* the Lord hath *o-pen-ed*, she'll *feed* upon our *cheer*.
For in these *publick Mountains God* to all will make his *Feast*,
And *Messengers* to th *high way send*, for to *invite his Guests*.
These are the *Feasts* of *Charity*, made by the *God* of *Love*,
On *Heavenly Manna* here we *feed*, which comes from *God above*.

We

We being many are one *Bread*, of which we *partake all*;
And when we'r *hungry* doth us *feed*, both now, and ever shall.
This also is Gods *Candlestick*, in which his *Candle's* set,
And *lighteth* those be in the *House*, and is for others yet.
The *Woman* having lost her piece of *silver*, sought with *pain*,
And when that she had found it out, then *Neighbours* cryes amain,
Contented not within her self these favours up to stowl,
But she must tell to others to, what is *done for her Soul*.
This was the *Sheep* that went *astray* into the *Wilderness*,
But the good *Shepherd* he is come, and brought it to the *rest*.
Oh therefore *Neighbours*, *neighbours* come, let us *rejoyce* together,
And *praise* in his *House* let's sing, for *ever*, and for *ever*.

This is the *HIVE* also to which the *BEES* do *honey* bring,
Which they do gather from God's *Flowers*; there they *together sing*,
Which is to him a savory thing, and pleasant to his *Heart*,
Because 'tis what comes from *himself*, in us he doth it *dart*.
This is the *Sacrifice* of God, which in them doth *arise*,
Being from *broken contrite hearts*, *God will it not despise*.

Hither the *Virgins Wise* also, are altogether *come*,
Each having *Oyl* in his *Vessel*, tho in their *Lamps burns some*.
These *Lamps* being altogether *trim'd*, they do make a great *Light*,
Which is the *brightness* of Gods *Love*, held forth to *Peoples sight*.
To this *bright rising* all must come, which is as *Heavens Gate*,
And with *Oyl* in their *Vessels wait*, lest they do *come too late*.
This is the place that is *dreadful*, in which *Gods presence is*,
Were *two* or *three together be*, to *praise* the *Name* that's *his*.
This needs must be the *House of God*, where *Angels* do *descend*,
And those that *meet* in *Gods pure fear*, he doubtless will *defend*.
This is not any *New thing* now, as if't had *never been*,
But this hath been in in *Ages* past, as plainly hath been seen.
This is the House that *David* lov'd, even the *dwelling place*,
Wherein Gods *honour* still remains, in hearts full fraught with *Grace*.
And *David* had all here to come, and that with *one accord*.
Who God did *fear*, to them *he'll tell*, *the goodness of the Lord*:
What for his Soul the Lord had done, which he for him did *save*,
Which was the *Branch* of *Jesse Stem*, and rais'd him from the *Grave*.
Because he would not suffer him, being his *holy One*,
That ought to him belonging should, ere *sea corruption*

Therefore for this doth *Davids Preach*, and to the *living call*,
In the great *Congregation* of *Saints* that do *excel*,
In whom was only his *delight*, which *faithful* were and *true*
And that in *Virtue* did *excel*, whose *hearts* God had made *New*.

These are the *Living Waters* which, are both the *last* and *first*,
Therefore must all that seek for *Life* come *here* to *quench* their *thirst*.
Without *money*, and without *price*, *Come ye*, do *buy*, and *eat*,
Both *Wine* and *Milk*. Why do you *spend money* for that's *no meat*?
And your *Labour* also for that which doth not *satisfie*,
For it is not the *Bread of Life*; therefore you *eat* and *dye*.
But hark with *diligence* to *God*, *eat ye* that *which is good*,
And let your *Soul delight* it *self* in *fatneſs*, its own *food*.
Incline your *ear*, yea come and *hear*, and then your *Souls* shall *live*.
The *Covenant sure* of *Mercy pure*, of *David* he will *give*.

Our *Meetings* they do *witneſs Him*, that must the *People lead*,
And he is our *Commander* to, our *Peace*, *Light*, *Life* and *Bread*.
Thus being *met* in *Gods pure fear*, we then the *Cysterns* are
Which he of *living water clear*, doth send to us from *far*.
And therefore from this *evil* to, when that it doth appear,
All *People* we advise to *come*, *from Cysterns* are not *clear*:
For these be such, *Men to themselves*, who have forsook the Lord,
Hewed, the which no *Water* will, of *Life* to them afford.
These *Meetings* also *Malachy* did speak of in his time,
Wherein *they that did fear the Lord*, and were *all of one mine*
Unto each other oft did speak, to which *the the Lord gave ear*,
And then a *Book of remembrance*, *he wrote*, as doth appear;
For that they are and shall be his, for ever he'll them *spare*,
As *Man* doth *spare* his *serving Son*, for they are *Jewels rare*.
These *Meetings* then were also kept in such an *evil time*
When none but th' *wicked were set up*, for *goodneſs was a crime*:
The *Proud* were then *the Happy called*, *wicked workers set up*,
Yet then *Gods People* they did *Meet*, tho *Sufferings were their Cup*.
Bethesda Pool a figure was, of this our *Meeting Place*,
Wherein both *Lame* and *Blind* must *wait* for Gods *descending Grace*
And in much *patience* wait his *Will*, till that the *Angel move*,
And the *Waters* with *virtue fill*, to *heal*, this is Gods *Love*.
And therefore be not *too hasty*, but wait upon *Gods leasure*,
For all *Infirmities* he *heals*, and therein *taketh pleasure*.

Sama-

Samarias Mountain this likewise, wherein is *Jacobs Well*;
Which springs forth to [illegible] *Life*, of *this* many can tell.
Here is the true *Ho-ly Water*, of *Life*, both *pure* and *clear*,
This is not that the *Pope* doth make, wherewith he men doth *jear*;
But this is that that God doth *give*, whereof when men do *drink*,
Out of their Belly *Rivers flow*, much more than they can think.
Here when Gods *People* they do *Meet*, whose *zeal* is as a *flame*,
Which maketh oft their *hearts to burn*, wh[illegible] declares *his Fame*.
Of which the *Scripture* it is *full*, yet is a *Book that's seald*,
Which neither *learnt* nor *unlearned*, to any hath *revealed*.
For the *Veil* being or'e their heart, when *Moses* he is *read*,
How then can they know *Christs own day* though it be *propheſi'd*?
Though *precept* upon *precept* be, yet they are nere the near,
And *Line* upon *line*, they *see not*, being without *Gods Fear*.
Of this *Iſaiah* did complain and grievd for in his time,
This was the cauſe of *Ignorance*, and *darkneſs* of the *mine*,
A *ſinful Nation* he them call'd, a *ſeed of evil-doers*,
Who had the *Lord forſaken*, and in *corrupt wayes* were *goers*;
So *laden* with *iniquity*, thoſe things they did not *know*,
Which *daily* unto them was *read*, their *Veil* did *blind* them ſo.
For *Rulers* they of *Sodom* were, which is the *Earthly Power*,
Inhabitants of *Gomorrah*, which cloggs them every hour.
So all theſe wicked worldly things that are ſet in the heart,
Muſt all with Gods *pure fire* be *burnt*, though man do feel the *ſmart*;
Yea be moved out of its place, by Gods *Almighty Power*,
For this ſame *power* of God alone, will all of it *devour*.
And this *Word-fire*, the virtue hath, not only for to *burn*,
But give *Light*, *Life*, yea *Heat* and *Power*, to them that of it *learn*;
And therefore tho *dark*, *cold* and *dead*, without *power* or *ſtrength*,
Yet come to this *Light*, *Living-Word*, 'twill *raiſe* you all at length.
We therefore in our *Meetings* have known this *Refiners fire*,
Which is to *take off all the droſs*; from it do not retire.
For as in outward *fire* we ſee, when *coals abroad be ſpread*,
The *Light*, the *Life*, and *Heat* goes out, and all comes to be *dead*;
But when again *together brought*, and *kindled freſh anew*,
Oh then each *coal rejoyceth much*, when *fire* is put thereto,
Which is the *end* for which they are *created* of the Lord,
That *Light*, *Life*, *Heat* and *Comfort* to, each other may afford.
And if our *Candles*, being *Light*, we can by no means *hide*,
But muſt come to our *Candleſtick*, what ever doth betide;

Because that we know it is *night*, in which many do *grope*;
Therefore we do bring forth our *Light*, to give to them some *hope*:
Which is the *Gospel-power* of God, that *Satan* can't *abide*,
But seeks our *Candle* to *put out*, that he *Gods power* may *hide*.
For he the *Prince* of *darkness is*, and would have all be so,
And if I be asked, *Where Light may shine*? He present cryes, *No, no*.
Then seen his *wicked works* would be, that to them are the *Gate*,
Of their *Destruction*, therefore he, of all things it doth *hate*.
When first in *flesh* Christ did appear, though in a *Child young born*,
He *musters* then up all his *power*, for to destroy the *Form*;
And led them then to *Bethlehem*, with this his *false intent*,
By which *dark Power* he did *devour* many poor *Innocent*.
Herod he then troubled full sore, with all *Jerusalem*,
Perswading him the *Child was born* should *Rule* both *him* and *them*,
But this was then another thing, than *Worldly Rule* to have,
For if that he would be a *King*, the People he must *save*.
But his *Kingdom* it is not *here*, nor do his *Servants fight*,
But in mens *hearts* it doth *appear*, and *guides* them to the *Right*:
From whence all *wrath*, *strife* and *envy*, are shut out, with all *Wars*,
And all in *Peace* and *Love* do *Live* without *hatred* or *jars*.
So that the ground and cause of *Fear*, we may from men remove,
No other *Principle* we have, but unto all men *Love*.
And therefore are our *Meetings now*, not kept in any *spight*,
Of *King*, or *Law*, or *Parliament*, but purely in *Gods sight*.
For shall not *Sions Daughter shine*, now that her *Light* is come,
Or can her *Glory* once be *hid*, that's *radiant* as the *Sun*?
For that she hath her *Pride* cast off, in this the Lords own *Day*,
(Her *haughty Looks*, and *stretch'd out Neck*, with *wanton Eyes* do *stay*;
Her *walking*, *mincing*, *twinkling Feet*, her *Bravery* full soon,
Her *Chains*, her *Braslets*, and *Mufflers*, *Round tyers* like the *Moon*;
Her *Bonnets* and *Leg-ornaments*, her *Head-band* and *Ear-rings*,
Changable Suits of *Apparel*, her *Wimples*, *Crisping-pins*:
Also her *Glasses*, *Hoods* and *Veils*, these Burthens God endures,
And all her *Heavenly outward shews*, which seen pleasant *Pictures*.
These her own *righteous filthy Raggs*, her *Covering* and *Garment*,)
And th' *Meek*, and *quiet Spirit* hath, took for her *Ornament*.
Though Captive she was to those things, she hath *shook off the dust*,
And put on beautiful Garments, the which she wore at first.
This is the *Bride* that bids you *Come*, the *Spirit* saith the same,
And whosoever *thirsts*, and *will*, may *come* unto this *Name*.

The

The which we are *gathered unto* in all the *Peoples sight*,
Being Christs *Bride* and *Body* too, and for the *World* a *Light*.
So under *Bed* nor *Bushel* nere must we at all be *hid*,
But on the *Table* must be set, a *Light* for the *Blinded*.
For this *worlds god* mens minds doth *blind*, with *riches, cares* & *fears*,
He would not have this *Gospel shine*, that these *sorgs* all would *clear*;
But would have all in *darkness* dwell, this is his *Element*,
For with this *Light* he *angry* is, and with us *discontent*.

Something about SPEAKING, *Who is to Speak, or What to be spoken?*

Object.

BUT some may say, *You many times sit silent we do see,*
And there is no speaking at all, with us this don't agree.

Answ.

My *Answer* is, If any have *Gods Oracle* we'll hear,
For that is it *expells* all *Mists*, and makes the *Air clear*.
For this doth first the *Vessel cleanse* from whence it doth proceed,
That first *believes*, and therefore *speaks*, to this we're all *agreed*.
Faiths work is first to *cleanse* the *heart* from all *hypocrisies*,
Than may it help for to *pluck out*, *Motes* from their *Brothers eyes*:
For how the *unconverted* shall at all *strengthen* his *Brother*,
For then they do *condemn themselves*, by *teaching* of another,
How shall the *Thief* at all *exhort* another not to *steal*,
Or the *diseas'd Physitian* tell others he will them *heal*?
Or how can any teach the *Law*, who yet the *Law* do *break*,
Such *Teachers* make Gods Name *blasphemd* when they *presume to speak*.
Or how *blind Guides* can lead the *way* in which others should *go*,
Or any free out of the *Pit*, themselves do *stumble so*?
So what authority have these at all others to *Teach*,
When still the *Law* doth them *condemn*, how can they *Gospel Preach*?
Moreover they say, *None from sin, are free here*, thus they tell,
So prove themselves *false-witnesses* of True *Emanuel*.

And this also doth testifie, their *Labour's* all in *vain*,
So they do give themselves the *lye*, yet they must *preach* for *gain*;
Because they have their *time* all spent, and thus been exercis'd,
Yea this *good Doctrine* counted was, till *Quakers* them surpris'd.
But if there be a *David* here, whose *Table's* richly spread,
Whose *Cup* doth overflow, he may speak with a *holy dread*,
The things he hath so learn'd of God, and preach his *holy Word*;
But no *Dreamers* we can allow, for them's prepard the *Sword*.
Their *Father* and their *Mother* both, the which did them *beget*,
While they *propheſie* shall run through, this *Sword* against them's *set*.
Oh this is the *commanding Power* doth flesh in *silence keep*,
Their glorious *Dreams* we'll nor admire which are *products* of *sleep*.
For now that *blessed hour is come*, *The dead Gods Voice do hear*,
And many that *did sleep awak*: For Christ he *doth appear*,
Yea from the *dead* they *risen* are, and Christ hath gi'n them *Light*,
And sin reprov'd, in which we walkt in darkness of the *Night*;
And unto *Judgement* we are come, which *Sion* doth *redeem*,
With *Righteousness* his *Converts* he, doth bring unto *esteem*.
For that all *Judgement* to the *Son*, the *Father* doth commit,
And now to *Judgement* he is come, and in *mens hearts* doth sit;
And all his *Enemies* that will not have the *Lord to raign*,
Before his face they are brought forth, with order *to be slain*.
The strong man he doth also *bind*, that did his own *House keep*,
And *spoil* of all his *Goods* hath made, now the *Soul's* wakt from *sleep*.
For now our *God* he doth *arise*, his *enemies* to *scatter*,
Which are these *dreaming Prophets* that, do thus *fawn*, *lye* and *flatter*.
And being in his *own House* doth his *Oracles* speak now,
So this same sence of *Spirit* in all, cannot but it allow.
For he that to the Lord is *joyned*, is with him *one in Spirit*,
And to this Truth he sets his *Seal*, *This gift is no mans Merit*.
So by the mouth of such a man, the Lord this use doth make,
His *holy Word* still to *declare*, as he by *Prophets* spake.
For such a man, he can *declare* the things that he hath *seen*,
And *ears* have *heard*, for with his *hands Gods Word* hath *handled* been.
Yea this is he can truly tell you things of *admiration*,
What for his Soul the Lord hath done in his *Regeneration*.
So he is gatherd up into the *Cloud of Witnesses*,
Which here alone did *serve* the Lord, yea him did *fear* and *please*.
And these are they that do not *preach* at any time for *Hire*,
But having *Gods Word* in their heart, cannot contain; *Tis fire*.

And

And if the *Holy Ghost* could not for *money* then be bought,
And *Simon Magus* was condemn'd for having such a thought,
What is the *Ghost* that is in men, that money out do reach,
And what is that which it receives with condition to preach?
It seemeth then, that they have not of God this self-same *Gift*,
Sith that they can contain themselves, till we for money shift
For them, their *lips* can *knowledge keep*, ther's *none that they wil cherish*
For if *People no money have*, they all are like to *perish*:
For *freely* they *receiv'd* have not, the *Gospel* they do *preach*.
And therefore *freely* can't it *give*, so for *rewards* do *Teach*.
That these men truly you may know, they tell you what was said
By *Prophets*, *Christ*, and *Apostels*, these are their only aid.
And thus like to the *wandring Jews*, in their Names would *cast out*
The *unclean spirit* that's in men, but it gives them the *rout*;
And so upon them *it doth fall*, that they do *quarter crave*,
And do return and tell men that, *him out there's none can have*:
For that they know they *Power have*, both *in* and *or'e* them to,
Though they use *Paul* and *Jesus words*, for *money* this they do.
For *Satans Kingdom*'s not so weak, he should himself out cast,
But this same *preaching Pollicy*, makes it the longer last.
And so he sets them for to steal, the *Saints* and *Prophets Words*.
And bids them hear the *Word of God*, thus much he them affords;
But yet with this *Proviso* to, *That none the same can keep*,
Or any now hath the *same Spirit*, but that it still doth sleep;
And therefore must not now look for any such *Miracle*,
For the *power* and *work* is lost, this is *Satans Oracle*.
For he hath now changed his *Form*, to keep from *Peoples sight*,
Though he *the Prince of darkness be*, yet seems *Angel of Light*.
These *Priests* and *Curats* that do take upon them *Souls to cure*,
Physitians are *of no value*, that God's fire can't endure.
But here you see they have but what they from their *Neighbours steal*.
They having not *set Seal to God*, he nought to them *reveals*.
And though they say, *Hear you Gods Word*, *spoken* to *Jeremy*,
Or unto some other *Prophet*, yet in their *mouth's a lye*.
And so tho they do *say* or *swear*, that the *Lord he doth hear*
Yea then they do *false witness bear*, this *Test they cannot give*.
Whereas those that do *dwell* in *God*, and *He dwelleth in them*,
The *Prophets* and *Apostles know*, yea *Davids Rest* and *Stem*.
B'ing in the *Path they walke*, do see, *their foot-steps every one*,
And know their *Light* and *Lanthorn to*, which unto them hath [illegible]

And therefore can in truth repeat, what they to all do tell,
That God also their *Souls* hath brought from the *dark pit of Hell*.
This *Spirit* it may *Preach* and *Teach*, Gods *wonders* manifold,
The which can *speak* Gods *Word* in truth, being right, a *Lyin hole*.
Here you may see we do not *quench* Gods *Spirit* he affords,
That in the least measure doth *speak*, rejoyce we at those *words*.

Something about SILENCE.

Object.

BUT some do say, *We marvel much, that you can sit* Silent,
We do conceive it no profit, nor are with it content;
For if that we should sit a while, silent from hearing breath,
Our mind a wandring then would be up and down in the Earth:
And so contriving in our hearts, whats to be done, we plot
Till there be someting we know not that on our heart doth smote:
And if this earthly spirit act sin, for which we feel this smart,
Some former evil we have done, lyes gnawing of our heart.
So to this outward Ear we must have Objects that do sound,
That the inward Intelect *may, thereby be wholly drown'd*:
For that which doth us thus reprove, and on our hearts doth smite,
Doth silence *make our burthen, 'cause it brings that to our sight*:
For this is that to us doth shew, the evils we have done,
In silence *we are made to know, therefore we* silence *shun.*
And so among the trees do run, our selves there for to hide,
For this same small still Voice, *at all, by no means we abide.*

Answer.

All this we must confess also, for we the same have felt,
Gods Loving-kindness we do know, thus he with us have dealt;
For tis the Lord the which doth *wound*, and he doth also *heal*,
'Tis he doth *kill* and make *alive*, thus with us he doth *deal*:
All the *Satanick thoughts* which thus wandred within our hearts,
His *Light* and *Power* did reprove; he cast at them his *Darts*.

For

For this is the true Prophet which *Ahab* cannot abide;
That Propheſies not well of him, that from the Lord doth ſlide;
And this is the Prophet alſo, that the *Samarians* knew,
Which told them all they ever did; they ſaid 'Twas Chriſt the true:
Though he at that time was in *Feſh*, when he their thoughts did *ſhow*,
But now in *Spirit* again is come, by theſe things we him *know*.
The *Word* which in *beginning was made Feſh*, *Chriſt*, yeſterday,
The *ſame is now*, and *e're ſhall be*, true Soules *Eternal ſtay*.
And this is that muſt humble all, it is Gods *mighty hand*,
Before that ye exalted be his *Power* muſt make you ſtand.
And therefore now to *Silence come*, Chaſtiſement do nt refuſe,
For 'tis Gods *Love* unto you all, his Sons hereby doth chuſe.
And therefore now with *David* pray the Lord your *hearts to ſearch*,
To find out all *Iniquity*, and in his *fire it parch*.
Yea with thy Candle do thou Lord, ſearch thy *Jernſalem*,
Tha it thy *Holy City* may, be when thou turn'ſt out them,
That have kept and defil'd thy *Houſe*, the *Temple* that is thine,
Which unto thee ſhould holy be; Deſtroy them all in time
That are not *Children* of thy *Houſe*, but came in by the *Fall*:
This Heathen *Babyloniſh brood*, daſh them againſt the *Wall*.
This *Enemy* which in thy *Field*, when men ſlept there did *Sow*,
His *Legions* of *Tares*, O Lord, let them thy *fire know*.
This *Man of ſin* in thy *Temple*, preſumptuouſly doth ſit,
Exalting of himſelf above all that is calld *God* yet;
And ſhewing of himſelf to be, the *God of all the Earth*,
Giving forth Laws of ſin and death, to all that here have breath.
And by thoſe Laws in Members war, and doth us captive lead,
Therefore for us, *O mighty God*, our Cauſe now do thou plead.
For in Hea'n we have none but Thee, not in Earth do we ſeek,
For any other helper but *Thou Lamb of God*, the *Meek*.
For this ſame mighty *Man of ſin*, ſends Miniſters to praech,
None can be freed from *ſin* or *death*, this Doctrine they do preach.
Whereby we all our Life-time have, been kept in miſery,
They alſo boldly do affirm, that *Paul* he then did lye;
When unto God he did give thanks, which was his *ſtrength* and *ſtay*,
For that he had *deliverance*, through Jeſus Chriſt, *the Way*.
And though *Paul* in his Agony, did ask the queſtion ſo,
From this Body of ſin and death, Who ſhall deliver? Who?
This *queſtion* it was only writ 'cauſe he would *anſwer* make,
Who was the alone *Deliverance*, and for whoſe onely ſake,

For none such tender pitty had to the *poor wretched man*,
To bind his *wounds*, and's wants *supply*, but th'*good Samaritan*;
Who *poured oyl into his wounds*, set him on *his own Beast*,
And brought him unto *Christs own Inne*, the place of *all Souls Rest*;
With *Wounds bound up*, and *Charges paid*, this *Love the Lord doth send*
With *Stock laid in for future time*, what the poor *Soul should spend*.
Now shall not *Paul* when he is *cleans'd*, and other *Leapers* to,
Return and give to God the *thanks*, to whom alone tis due.
With *David* also come and tell, *what for his soul is done*,
And that *no Condemnation is*, in *Jesus Christ*, *Gods Son*.
For they now *walk not after flesh*, another *Law they have*,
The which of *Spirit* is and *Life*, that doth *their poor Souls save*;
And this doth also *set them free*, from *Flesh*, *Law*, *Sin* and *Death*,
And makes *dry Bones together come*, for *God sends for his Breath*.
Which is the *Gospel-Power* of God, which *those Ministers hide*,
Whose minds the *God of this World blinds*, lest he should be *espide*.
Thus they go forth and People tell, *from sin they can't be freed*,
Whilst on this side the Grave we are; So their *Lord's Lord* indeed.
So making void the *mighty Power*, of the *Emanuel*,
Who came *to save People from sin*, Lyes of him they do tell:
As if *his Hand were shortned*, and *weakned were his Power*.
Or that the *World* the *Divels* were, for to *rule every hour*.
Whereas *all Power in Heaven and Earth unto the Son is given*,
And he must surely *Raign on Earth*, though's *Enemies have striven*,
Him to oppose; yet, if not *here*, Oh *where shall Gods Son Raign*?
For *all his Enemies*, *Death and Hell*, *shall every one be slain*:
For he must Rule till these be brought under his feet, *then shall*,
The Son his Kingdom re-assigne, *and God be all in all*.
So stop your mouths you *Messengers* that are *Satanical*,
For the *Lords Christ* is come to *Raign*, his *Rule must be* your *Fall*;
And all your *mighty Captains* to, which are of *his Empire*,
For *Dragon*, *Beast*, *False Prophet* to, shall be cast in the *fire*.
For the *Lords Christ* came to destroy *all the works of the Devil*,
That *Righteousness Everlasting may*, be brought from *all that's evil*.
And if he were not to *destroy* his works in this *world wrought*,
What other *World* doth he *work in*, that any out *have sought*?
When he his *Messengers* and *Works*, are all *cast in the fire*,
What *Works* can he, or *they then do*, that any can *desire*?
'Tis also in *this wicked World*, Gods Grace *Salvation brings*,
Teaching us *worldly Lusts to shun*, and each *ungoly thing*.

And

And in this *present world to live godly and soberly*,
And to relieve in *Righteousness* the *fatherless thereby*.
The *Widow* likewise to *visit*, this is *Religion pure*,
From the *Worlds spots* thus to keep clear, the *Devil can't endure*,
And if all this you can't *believe*, take your own *evidence*,
Of your *own Doctrine* the *result*, and *Catachistick sence*.
Whereby this Truth it is confirm'd, 'gainst all to be the same,
Where Children they are taugh: to say, whats *promis'd in their name*
That the Devil and A L his works, they must and will forsake,
And A L the Pomps and Vanities of this world leave to take;
And A L the sinful Lusts also, of the Flesh, which do rise,
A L L these they must be now *forsook*, that did their hearts surprize,
And these not only to be left, but *they Gods Word must keep*,
And his holy Commandements, all their Life, not in sleep.
This *Christian Article of Faith*, they must fully *believe*,
Though they themselves their *works destroy*, yet this to *learn they give*
Oh is no here *Babel built now, anon pull'd down again*,
This is the *Dialect* they speal, of *Sounds* this is the *strain*.

Object.

But some may say, *For all this yet*, Paul *in his flesh did feel*,
A Prick Buffeting of Satan, and this God did not heal.

Answ.

All this is true in his *Warfare*, *Pricks* in the flesh he may,
And *Buffetings* of *Satan* to, who sought him to destroy.
For when that he a *Souldier was, of Satan*, on his side,
He then *with might did Persecute, Christians could not abide*.
And like his *Master went about, roaring for to devour*,
And Letters had from the *High Priest*, to take all in his *Power*,
And said himself, *He was e'en mad*, 'gainst all on God did call,
He *went from house to house* and did, them *unto Prison hall*.
Now all this time there was no cause *Satan should buffet* Saul,
Till that he had his *Champion lost, and was convert to* Paul.
And now who otherwise can think, but *Paul buffet'ed must be*,
by his old *Master* that he serv'd, now they do not agree.
Moreover must not *Paul now have* the *measure he did give*,
And now the *Wheel* upon him turn'd, till the Lord him relieve.

So this no evil was in *Paul*, nor ought that was unjust,
Though to the Lord he three times sought, 'cause he did *on him trust*.
This seeking to the Lord did shew, who had the power and might,
And that himself was but weakness, 'twas *God* must for him fight.
The *Answer* was he should not *Fear*, *sufficient was his Grace*,
Him to defend, and Courage give, his Enemies to face.
He now must be a *Souldier for*, his *new Master*, tis right,
Therefore with *Pricks* and *Buffets to*, his *old Master* doth fight,
Against him in temptation, in raising of his mind,
To glory in the things he saw, to which before he's blind.
But by the *Shield* of *Faith* he did defend himself from *evil*,
And *quenched hath* the *fiery darts*, cast at him from the *Devil*.
And Gods *Light Armour* on he put, with the *Sword of the Spirit*,
The *Helmet of Salvation* to, all's *Free*, here is no *Merit*.
So with this *Armour* and *Weapon*, *Paul* did *fight a good fight*,
Against the *Devil*, *kept the Faith*, by Gods *Pow-er* and *Might*.
And by this *Faith* he did resist the *Devil* and made him *fly*,
And in this *Faith* the *Victory got*, also a *Crown* thereby.
The which the Righteous God will give unto his *Souldiers* all,
That under this his *Banner fight*, and on his *Name do call*.
So all may see that this was not *an evil* then in *Paul*,
But *Souldiers marks* of *Jesus Christ*, the which we must bear all.
And his seeking thus unto God, is as a *sucking Child*,
That seeketh for its *Mothers Breast*, that is *tender* and *mild*.
And when the *Child* had *sucke* its fill, the *Breast* likewise is eas'd,
The *Child* then it is satisfi'd, and *Mother* also pleas'd.
This *figure* God made use of when, to *Israel* he did say,
Her Child, can a Mother forget, that sucks on her each day?
This is the *Faith* that *sucks* the *Breast* of *Consolation*,
By which the *Just* shall ever live if they feed thereupon.
For in the World we are but lent, this plainly doth appear,
Which shews our *Father is alive*, in whose *House* is our chear,
In which is *Bread of Life* enough, and *Mansions* there are many,
So *Prodigals* must come thereto, if they mean to have any.
And this may well observed be, what doth the *Father* move,
No sooner sees his *Son* to come, but *RUNS* to meet his *Love*.
Oh here is *Love*, *Love*, *Love indeed*, Who can such *Love* er'e *shun*,
For when *poor Souls* begin to *move*, the *Father* he doth *RUN*;
Yea not *away*, but *towards* him, as if it were a *Bliss*,
With arms spread out doth it receive, and gives to it a *Kiss*.

And

And is not only here content, with joy his Houſe doth ſound,
Becauſe the dead is made alive, his loſt Son now is found.
And ſeemeth to be *ſervile* to, beſet with *cares* and *fears*,
Waiting for to be *garcious*, on *Iſrael forty years*,
And when that we did *wallow in the blood* that was our own,
Unſalted, waſht or *pittied*, then was his *ſtrong Arm known.*
Oh this was Gods own only *Power*, that did *Salvation* bring,
Oh this was then a time of *Love*, which makes us now to ſing;
Salvation, Glory and *Power*, unto our God for ever,
Who is our preſent help at hand, his *Promiſe* faild us never.
So all may ſee the ground-work then that ſolely doth us move
In our affections to *Love him*, 'cauſe *firſt he did us Love*,
For when that we *ungodly were*, then he *his own Son ſent*,
From *ſin* and *Satan* us to *free*, this was his *true intent.*
From *Egypts darkneſs*, and *Deaths bonds*, poor Souls he did *ſet free*,
This was Gods *Love*, and the Sons *Word*, in this both did *agree.*
This *Truth* alſo in many things, illuſtrated may be,
That we no *Independants* are, alone on God live we.
Though we as ſtrong as *Sampſon* were, who the *Philiſtines* killd,
And *heaps on heaps* of them did bear, yet he to *Death* muſt yeild,
Till the Lord cleave a hollow place, where water did ſpring out,
In the ſame *Jaw-bone* of the *Aſſe*, wherewith he made the *Rout*,
And when that he had drank thereof his Spirit came again,
And he revived alſo was, though given himſelf as ſlain;
So of our ſelves no *ſtrength* we have, 'tis in God we muſt boaſt,
Who is our *Captain, Strength* and *Stay*, the *only Lord of Hoaſts.*
Now by *experience David may*, (yet in Gods ſtrength alone)
Declare how he by it had killd, the great *Philiſtian*;
The *Lyon, Bear*, and through an *Hoaſt* gone by this ſtrength he hath,
And he *over a Wall hath lept*, that ſtood a croſs his *Path.*
This is the way that he did go, and therefore *Courage* took,
'Cauſe formerly God did him help, and never him forſook.
Though then were ſome, as there be now, which unto him did ſay,
That in his God no help there was, whereon his ſoul to ſtay.
This plainly then, you now may ſee, theſe cauſe *mens hearts to faint*,
Denying of Gods ſtrength, which he doth work in every Saint.
So putting them quite out of heart, for ever to attain,
Over their *hearts-luſts Victory*, or *Ground* on them to gain.
This Spirit you may alſo ſee, in *Iſrael* of old,
Which did not the true *Spies* believe, though they Gods Truth

For they the Sons of *Anack* feard, that *mighty* were and *tall*,
So did not in *Gods Power trust*, but fell a *murmuring* all;
And their false *Spies* to help forward their *unbelief* and *spight*,
Said, *They appear'd like Grashoppers in the* Anakims *sight*.
None doubted then, nor do they now, *but the Land it is good*,
But how't could then, or now can be *attaind*, the *Question* stood?
And notwithstanding God to them such *Miracles* did show,
And *wonderfully* brought them out of *Egypt*, they did know;
Yet those *false Spies* did them *perswade*, as *Ministers* do now,
(Of *Satan* which do make a trade against God to avow)
That from their *Masters Kingdom* he, poor *Souls* cannot *set free*,
Or that his *Kingdom* in this World, *diminished* shall be.
Which is the cause of *Unbelief*, amongst us now at length,
But those that *unto Sion come*, *do grow from strength to strength*.
And now, as then, the *true Caleb*, do still the People tell,
The Land is good, and to Conquer, they able are full well.
And that the People should not *fear*, unto them thus he *sed*,
Their Defence doth from them depart, they are to us for Bread:
And that *the Lord he was with them, there was no cause to fear*,
Yet they for all this did rebell, for their words did not care.
For many *false Spies* still they had, which brought an *ill report*,
So that the *Congregation*, bad *stone them with stones* for't.
Now if there be a *Caleb* that, God *follow fully* will
With *other Spirit* than they do, they cry, *him stone, or kill*.
And yet for all this God will bring his *Calebs* to this Land,
They and their Seed shall it possess, which to his *Truth do stand*,
Who do *believe* and so *confess*, *God by his Power can*,
Bring his People out of Egypt, *to heavenly* Canaan.
From this it may observed be, *The false spies they are many*,
From which the ground of Unbelief doth spring: Truth scarce hath any.
Though in this work it is their share, to *suffer*, as men think,
Yet unto us it is our *joy*, *of Christs own Cup to drink*.
E'en as twas then, so it is now, *Destructions way is wide*,
And *many follow in the same*, few from it *turn aside*.
These men that did *Gods glory see*, and *miracles* also.
In *Egypt* and i'th *Wilderness*, do tempt him ten times mo
Than those that never yet did see, *Gods Power*, that's *Divine*,
More tollerable it shall be, for such who have no *Sign*,
These *Miracles* and *Wonders great*, *Advantages* should be,
And in our hearts such *Courage raise*, that we no *fear* should see.

This

This is the way *David* did go with confidence to *Saul*,
He took up *Courage* in his heart, and told *Israel* all,
That in *Gods strength*, a *Lyon* he had killed, and a *Bear*,
And therefore this *Physitian bold* knew no such thing as *Fear*.
This *Plea* we 'gainst all those have that unto *People preach*,
Let God or man do what they can, *Man* Canaan *Land can't reach*.

Something of the Cause of DARKNESSE, IGNORANCE *and* PERSECUTION.

AS the dark Body of the *Moon*, which in the Night is *Light*,
That it receiveth from the *Sun*, by standing in its *sight*;
And then again by *Reflection* on us this *Light* doth *cast*,
While it thus governeth the *Night*, (no longer doth it last)
For when the *Day-light* doth *appear*, it *wan* doth wax and *fade*,
'Cause it retains no *Life*, or *Power*, nor hath it any *Shade*;
For that the *brightness of the Sun* with its most *glorious beams*,
In its large *Womb* hath *swallowed up* her *pale* and *glimmering Streams*.
By which her *Body* is made *dark*, this all may plainly see;
And when it gets before the *Sun*, then an *Eclipse* will be,
Yea this also may be minded, because it is most clear,
*The Sun is ne're Eclipsed but, when th'*Moon *is in its Sphere*,
And the *Earths Body* also is as dark as is the *Moon*,
For when it gets before the *Sun*, the *Moon's Eclips'd* full soon.
Thus *Nature* hath these outward *Signs* that in their *Spheares do run*,
For the *Earths Body* doth *Eclipse* the *Moon*, and *She* the *Sun*.
These outward *Signs* of *Heaven* were discern'd by men of old,
Who yet the *Mystery* did not see being all led *blind-fold*;
Because the *God of this World* had their *minds wholly blinded*,
Lest that the *Gospel-Light should shine*, and they by *Jesus* led,
And though the *Hypocrites* of old *Heavens* outward could discern,
Yet did not know true *Bethlehem*, where Gods own *Seed was born*,
Of these *Figures* the *Prophets* did, of old make use, you see,
When they told where the *World* was set, in mans heart there to be;

So he that to God is a Friend, must have the World cast out,
From this same place where it is set, else Truth it will not sprout.
And this the cause of the *Eclipse*, that man comes not to know,
Neither beginning nor the end, of him God doth not show;
The works that he at all times doth, they being *heavenly*,
Because of this total *Eclipse*, that on his heart doth lye.
So that the *Moons* dark *Body*'s of, to us, no use at all,
The *Sun* reflecting not thereon, by the *Earths* Interval,
This made the *Seers* which of old, with shame confounded were,
For they no *Answer* of God had, because they *Preacht* for hire,
Yea for money they did *Devine*, and *Judged* for reward,
Thus building up *Sion* with blood, no sight had of the Lord.
The dark *Moon* here is turnd to *BLOOD*, tho it pretend to *build*,
The *glorious Mountain of the Lord*, have hereby *Saints blood spill'd*.
And yet for all this seem to lean themselves upon the Lord,
As if no evil she had done, but in heart did accord.
This hard-heart *Earth* was still the same, of which the Lord so long
Complain'd of in the *Wilderness*, it grieved him so strong.
To day, to day, for forty years, oh this was all the noise,
But their hard hearts they could not hear the sounding of his voyce.
This *Earth*, this *Lust*, this *Will*, this *Flesh*, they being of one nature,
Are those that keep the *glorious beams* from *shining on the Creature*.
But now the *Day of God* is come, expel those *Mists* he will,
Which do his *Sun-beams* over-cast, that shine would on his still.
For though a man have outward eyes, be they never so clear,
Yet if that *Night* do him oretake, he is little the neer.
And as it is in outward Earth, this is the cause of Night,
Having a Body *thick* and *gross*, its self hinders the *Light*. (bite,
This *Judgement* was on th'Prophets which with their *keen Teeth did*
'Gainst those that put not in their mouths, in *War* prepare to *fight*.
Therefore *Night* should be unto them, they shall no *Vision* have,
Not so much *Light* as to *devine* how they *themselves* may *save*,
And down o're them the *Sun* shall go, are *Prophets* of that day,
Yea *darkness* shall oretake them all, *who make not God their stay*.
They therefore shall *cover their Lipps* for tho they *call* and *cry*,
They shall *no answer* have from God, 'cause in the earth they *lye*.
These were also the *Belly-gods*, whose *glory was their shame*,
For that they *Earthly things did mind*, and therefore were to blame.
And this likewise was that also, which *Demas did embrace*,
Who for this *present world* did, forsake both *Truth* and *Grace*.

These

These were the *false Teachers* of which *Peter* did so fore-tell,
Should *Heresies damnable* bring; that swift destruction fell
Upon them in their *great glory*, for that they should *deny*, (*lye*.
The *Lord*, *Light*, *Life*, that thus bought them, so in *dark Death shall*
Yea these are they through *Avarice*, and *fained words* should make
Merchandise of the People too, this *darkness* they did take.
And following these *pernitious wayes* is the sole reason why
Truths way is evil spoken off, to th' *Light* they'l not come nigh.
So this is *Moon Eclips'd* you see, the *Earth*, and the *hard Heart*,
And now before this *Cloud* be gone, these things must feel the smart.
For that the *World* and things therein must all be burnt with fire,
And be removed from his place, in the *Day of Gods ire*.
But what is that which doth *Eclipse* the *Sun*? The *Moon* (I've said)
When it is turned into Blood, then doth it the *Sun* shade,
And makes his *Body to look black* and *shine*, as if it were
For all its *great* and *glorious beams*, but a *Sack-cloth* of *hair*.
This was the time that *Joel* did prophesie of, and say,
When Sun was dark, then Moon was blood, this should precede Gods day.
And 'twas fulfil'd when the *sixth-Seal was opened*, for loe
A *mighty Earth-quake then was seen*, which many well do know,
For then the *Stars* of *Heaven* fell unto the *Earth* their place,
Because they were untimely *Figgs*, they staid there but a space,
For by this mighty *Wind* and *Storm*, which God among them sent,
He shook off what untimely was, tho *glorious things* were ment,
And now the *Earth* not only doth, but also *Heavens*, shake,
Because Gods *Day* is at the door, they tremble do and quake.
For this first *Earth* and *Heaven* too, which *Man* could not sustain,
Are both together shaken now, their Form doth not remain,
Therefore this *Heaven* departed is even as it were a *Scrole*,
For all their *glorious fained words*, together when tis rowl'd.
And every *Mountain* and *Island*, which glory in their *graces*,
Are by this *Storm* and mighty *Wind*, remov'd out of their *places*.
And they that were *Kings* of the *Earth*, *Great* and *Rich Men* also,
With chief *Captains* and *mighty Men*, with *Bond* and *Free-Men* go,
And hide themselves within the *Dens*, yea on the *Mountains* call,
And on the *Rocks* for to hide them, or upon them to fall.
These are the *Presbyterian Moon*, which in the *Night* was *Light*,
But when to *Persecution* fell, then all was *Blood* and *spight*,
But now their Kingdom shaken is, and they are made to quake,
Having their *Measure measured back*, this makes their own heart ake.

This makes their *Brats*, their *mighty Men*, down from their heaven
Rather than they will *drink this Cup*, that is *mixed with gall*, (*fall*,
And so what *Antichristian was* in *Way* and *Form* before,
And *Covenanted* then *against*, the same they now *Adore*.
Thus how their *Valiant Captains* do from *Heaven* daily *slide*,
Their *Rich* and *mighty Men* also, in *Rocks* and *Mountains* hide,
From the *Light Face of him that sits upon his Fathers Throne*,
And from *the Wrath of the Lamb* which, they often made to grone.

Object.

But some may now *Object* and say, *This is not fairly done*;
To rip up this our misery, in the sight of the Sun,
And as it were for to rejoyce, or'e us in this our fall,
Nor do you put a helping hand to any of us all.

Answ.

To this I *Answer*, It is just, the *measure is your own*;
For the *Saints blood some of you drank*, as lately hath been shown;
Your *mighty men* but lately were *Merchants of Babylon*,
And dealt in *Slaves* and *Souls of men*, Alas! your *City's gon*.
For tho in *Scarlet decke with Gold, with pretious Stones, and Pearls*,
And in *Fine Linnen cloathed were, and lived then like Earls*,
Yet now your *Ships* and *Companies*, of *Sailers* which did *Trade*,
Within the *Sea of Babylon*, did *weep*, and *wail*, and said,
Alas! alas! that great City, wherein we rich were made,
Is like a Mill-stone cast i'th Sea, thus God doth us degrade.
Wherefore, O *Heaven*, or'e her *rejoyce*, ye *Prophets* also too,
With the *Apostels*, for God hath, on *her revenged you*.
And your *Crafts men* with all their *Craft*, no more in her *be found*,
Nor yet at all shall there be *heard*, a *Mill-stone* for to *sound*.
Thy *Candle-light* for evermore, *extinguished* shall be,
The *voice of Bridegroom* and *of Bride*, be heard *no more in thee*.
For that thy *Merchants* they still were, the *Great Men of the Earth*
Which by their *Sorceries deceiv'd* all *Nations* of their *Breath*.
For that in her was found *the Blood*, of *Prophets* and of *Saints*,
And all that *were slain on the Earth*, which brings on her *heart-faints*.
Therefore we which in *Heaven dwell*, with *voice*, and *one accord*,
Continual *Hallelujas* sing, *Salvation* to the *Lord*.

With

With *Glory, Honour*, and *Power* let's praise the *Lord of Heaven*,
Whose *Judgements just and righteous* be, he to *the Whore* hath *given*
For why, she did *corrupt the Earth* with her *vile Fornication*,
Gods *Servants blood for Vengeance cryes on her abomination*.
Now *blood unto her* God hath given, for that it is her *share*,
Yea *she is worthy of the same*, 'cause *Saints blood* she 'd not *spare*.

Object.

But some may say, *Why do you thus apply these things to them*,
When you also now Sufferers are which come of Jesses *Stem*?

Answ.

For *Answer*, though we may be *slain*, for the good *Word of God*,
And for the *Testimony* held which we have from the *Lord*,
As those *Souls under the Altar which, unto the Lord did cry*,
For *Vengance on those dwelt on Earth* : and answer'd, *Ye must lye*
Until the rest of your fellow-servants and Brethren to,
Which witnesse bear unto my Name, be kill'd as well as you.
For thus 'twas under the *fifth Seal*, the *Angel open'd* when
The *Moon was blood*, the *Stars did fall*, and *Sun was hid from men*.
What from the *Earth* can we expect, when *Blood's* the *light of heaven*,
But *Persecution* with effect, when *Stars* to it fall even.
But by the way Observe, *under the Altar Souls do lye*,
The which the *Sacrificer kills*, and there he doth them *tye*.
And so *Obedience* was lost, which was *better than any*
Of all the *Sacrifice* they made, though offer they did many.
For their *Oblations* they were *vain*, *Incense abomination*,
Not did God this require of them, they being *Sodoms Nation*.
When they spread forth their hands to God, he fast did close his eyes,
And though they many Prayers made, God did them all despise.
Their New Moons and their solemn Feasts, Assemblies like a flood,
The Lord had no regard to 'cause their hands were full of Blood.
It was *Jerusalem* also, that did the *Prophets kill*,
And stoned those to them were sent, and with *blood* did fulfil.
And though they said, *they would not be partakers with their Fathers*,
In this same *bloody Tragedy*, yet *Saints* blood they still gather,
But desolate there House is left, Gods *Glory from it's gone*,
For that they have *contemned* the *Son* which on them *risen* hath *soon*.

Where,

Wherefore they ſhall not henceforth ſee the *true Light* till they ſay,
Bleſſed is he that cometh in the Lord Gods Name alway.

Object.

But ſome of theſe *Objected* have againſt us, ſaying, we
Have not ſo much gain-ſaid, oppos'd, thoſe in our places be,
So that we cannot chooſe but think you very flatterers are,
And as the common Proverb is, Your Friends at Court you ſpare;
For that it hath obſerved been, the men moſt godly were,
Their Congregations you did haunt, and 'gainſt them rave and tear.
As then, ſo now, thoſe that are bad, 'gainſt them no word doth ſpring,
But thoſe that zealous were and good, you made their Churches ring.
So that we cannot but ſuppoſe, the Bottom doth deſign,
Some Machavillian Policy, *to be acted in time.*
And if that this be nothing ſo, why do you not ſtill go
Into thoſe great Aſſemblies now, the Reaſon let us know.

Anſwer.

For *Anſwer* hereunto I ſay, What man is there ſo mad
To ſpend his time in the *threſhing of Buſhes?* They'r as bad.
For if one would go *viliſie*, the worſt of men there's nought
In them (to uſe the *Proverb* old) *that worth a Ruſh is thought.*
Or who is he that will look for, *Grapes on the thorny Twiggs,*
Or is there any one that doth *of Thiſtles gather Figgs?*
So that they have no cauſe to ſay, *That we againſt them were,*
When as that we a *threſhing* went, we did not *rave* or *tear.*
For certainly, you may ſuppoſe, we did judge there was *Corn*
Which prompted us to come and *threſh*, and *winnow* in your *Barn.*
And if the *grain* it did cling faſt, the *chaffe* and *ſtraw* unto,
The *Threſhers* do not *diſcommend*, tho they did it *undo.*
And though at firſt the *beſt Corn's* made out of the *Straw* to ſpring
Yet do not you the *Threſher* blame, if it to th'reſt they *fling.*
For good *full Corn* it doth rejoyce, when *Threſhers* come thereto,
'Cauſe then it knows it ſhall be put Gods own will for to *do.*
And though it be but *Oxen* which this *Corn* out do *tread*,
Yet by the ſame they *food* muſt have, and not be *muzzelled.*
It is becauſe *Corn's* hard and tough, that Inſtruments made be,
With *ſharp hard Teeth*, becauſe *plain Tools* from the *Straw* can't it *free*

So

So thoſe that good and godly were, we did them not contemn,
But what was done, was *Gods viſit*, did you to us commend.
For you were counted *the loſt Sheep*, of the *Houſe Iſrael*,
Therefore count us not Enemies becauſe *Gods Truth* we tell.
And by enquiry you did find, of *Gods Meſſage* worthy,
Though ſtill we ſee you hardned be, and us *reproach daily*.
In the time of *Elias* though there *Widows* were a many,
He to *Sarepthas Widow*'s ſent, of others, not to any.
Alſo in *Iſrael* there was much *Leproſie* on man,
Yet none at all were cleanſed but *Naaman* the *Syrian*.
So that if God did ſend to cleanſe you of your *Leproſie*,
Then charge not the *Meſſenger* with *Machivel-Policy*.
Nor with the *Prophet* do find fault, that doth preſerve your ſtore,
When in great *Famine* that you were, he ſhew'd you *where was more*.
Moreover you may ſee thoſe men that zealous were indeed,
At the firſt *threſhing* did ſpring forth, and are reſerv'd for *Seed*.
The which the *Promiſe* is unto, and it *inherit ſhall*,
Becauſe in him they did *believe*, and anſwered his *Call*.
And they will teſtifie alſo, the *Threſhers* they did well,
Though they *ſharp Inſtruments* did uſe, 'twas good to them befel.
For ſeeing they were *hungry Souls*, Heavens *Bread*, tho it be *bitter*,
Now they were juſt a coming forth of *Egypt*, was the fitter.
And as for being *Flatterers*, or that at *Court* have *favour*,
Our *Sufferings they* will teſtify, in *Court* we have no *favour*,
Nor ought on *Earth* to *appeal to*, but that we *lye down ſtill*,
And *ſuffer all* for *Chriſt his ſake*, for this we know's *Gods will*.
Alſo in this we do rejoyce, that we *with him partake*,
Both in his *Sufferings* and his *Death*, this *Baptim*'s for his ſake.
And as for your *Idol flattring*, with us there's no ſuch thing,
As *Cap*, or *Knee*, or *Worſhip*, which makes *Courts* againſt us *ring*.
And cauſe we can't it to them give, no favour they do ſhow,
Yea unto *us* they do not *right*, as moſt of you do know.
And as for our *not going now*, oh that would you *diſgrace*,
Should we cry out on *Anti-chriſt*, who you ſay's in your *Place*.
No, no, if that *Anti-chriſt* doth this your Church now *poſſeſs*,
Againſt him then you ſhould *declare*, tis your part now, we *gueſs*.
And that he might not never more ariſe, much leſs to ſtand,
You made the People *Covinant*, againſt him through the Land,
With *Hands* lift up to *Heaven high*, that God he would *record*,
This *Solemn League* and *Covenant*, you have made to *the Lord*.

And yet are picking upon us to do your *drugery*;
Must we fulfill your *Covenant*, and for't in *Prison lye*?
Then may you say we're *Fools* indeed, and *Busie-bodies* too,
To meddle in *others matters* where, so little thanks is due.
But if that you have *vowd a Vow*, defer it not to *pay*,
For God in *Fools* no *pleasure* takes, tis true what I do say.
But from us this *Proviso* take, *With no Weapons contend*, (send.
But *Heart* and *Tongue*, with Gods own *Breath*, and *Spirit* he doth
For *Creature-killing-Weapons* they, are *Antichrists* own *Arms*,
And you will never *overcome* by any such like *Charms*.
But now with us Gods *Standard's* set, and *Goshans* Land is known
Where *Light* to *Israel* doth *shine*, as I before have shown.
Sor if *inward Egyptians* will, true *Is-ra-el-ites* turn,
This *House* of *God* still open stands for them to come and *Learn*,
More than all *Egypts Sorcerers*, or her *Magicians*,
Can teach, because tis very clear, *Gods Power transcendeth Mans*.
Now the Lord hath deliverance sent to his *Daughter* SION,
That dwelleth with the *Daughter* of MYSTERY *Babylon*.
For among *natural bruit Beasts* there is no *Mystery*,
With *outward Sheep* and *inward Wolves*, the *Mystery* here doth ly.
For *Foxes*, *Lyons*, *Wolves* and *Bears*, there shape doth them discover,
What spirit tis doth lodge in them, so doth their *Voyce*, moreover
Shew forth and also warning give to Man and Beast, *beware*
Lest on them they do make their *prey*, being caught in their *Snare*.
These Beasts in their *earthly Nature*, act right within their *Sphere*,
Though *tyrannizing* or'e the rest, keeping them all in *fear*.
But when these alter *Voice* and *Shape*, what *sphere* run in they then,
Having *Sheeps-cloathing* with *Lambs voice*, they then *devour Men*.
'Twas the strict Sect of *Pharisees* and *Writing Scribes* also,
That Jesus Christ call'd *Hypocrites*, 'gainst them denounst his *wo*.
Calling them *Fools*, *Serpents*, *Blind-guides*, and *Vipers Children* to,
And also *Painted Sepulchers*, such names he counts their due.
The reason of't if you would know, *Matthew* doth it repeat,
Their *Burdens*, *Scourgings*, *Devourings*, tho they got *Moses Seat*,
Their [illegible] and *Pretenees* too, *Long Prayers* they did make,
And [illegible] *Tombes* and *Sepulchers*, these courses they did take.
[illegible] Sons and Fathers *Prophets* kill'd, *Wise Men* and *Christ also*,
[illegible] *scourged in their Synagogues*, and much *Blood spilt* from mo.

Some-

Something as to the ORDER *in our Meetings, wherein we do not Respect Persons, for which the Spirit stirs up to Persecution.*

THese *Meetings* and *Assemblies* are such as *James* doth us tell,
Where *Gay-cloathing* had no respect, nor did *Gold-rings* excel.
For in our *Meeting-Place* there's no chief seats kept, but those
That do the *vilest rayment wear*, may sit as doth *gay cloathes*.
For we dare not commit this sin, *Mens persons to respect*,
Lest while before him we appear, *our Service he reject*.
Advantages we do not seek, that we may men *admire*,
Nor can we *fawn* on them for ought, or bid them *sit up higher*;
For we be those that do believe, no honour do *receive*,
Nor dare we ought to others *give*, God never gave us *leave*.
But honour do we in the Lord, all men 't is their due,
But when men seek it to themselves, we give it not thereto.
For no man hath *that which is good*, or ought thats *honourable*,
It is no more than *Crumbs* that *fall* from *Gods Almighty Table*.
Why should the *Rivulet* boast it self, which by the *Fountain's* fed,
And what hath Man *to glory in*, who *begges his daily Bread*?
For 'tis of *Grace* all that we have, his *Gifts* we live upon,
Therefore to him let's *Praises* give, yea unto him alone.
Moreover should we *honour give*, to men, which they count civil,
We know 'ts a *snare*, and we must *shun*, *appearances of evil*.
Did not this vanity help much, to hasten *Herods* doom,
When th' People cryed *The voice of God, and not of man, is come*?
This honour to himself he took, 'twas a *temptation*,
And sought the *glory to himself*, the which was *Gods alone*.
So with an *Angel* he was *smote*, God *vengeance* on him took,
And with *Worms* then *he eaten was*, oh this to us is spoke.
For he a *Persecutor* was, this only doth afford,
With hands stretcht out to *vex the Church*, he kild *James* with the sword.
And because he did see it pleas'd the *Jews*, he did proceed
And apprehended *Peter* too, all *Truth* thus out to weed.

But when to God *Prayer* was made for *Peter*, *God did hear*,
And by his *Angel* did him from *Blood-ſucking Herod* clear.
And for his *Pride* and *Cruelty* in recompence God paid,
And brought his *Judgements* upon him, as I before have ſaid.
Theſe are the *Hamonites* of old, which in themſelves do ſay,
Who ſhall the King, or the People honour, but us alway.
But ſee what he unto himſelf, as *honour* thus did crave,
Was given unto *Mordecay*, whom he ordain'd his *Slave.*
The *Gallows-meaſure* he had made, for to *hang Mordecay*,
Was meaſured unto himſelf, for thus the King did ſay;
For *when the King once knew the thing*, h'ſaid, *Hang him thereupon*;
Thus on *proud wicked mens Heads* fall, *Gods Judgements* many a one
This was the man that thought it ſcorn, *Ones blood* to ſeek alone,
But all his *Brethren* the *Jews*, muſt be kill'd every one.
And though but one commit th'*Offence*, not to his *Pride to bow*,
Yet all the reſt muſt *ſuffer* for't, ſo it is *decreed now.*
So *Hamon* is the firſt of all, that ever yet I've read,
Who got forth ſuch a *cruel Law*, yet we find of his *Seed.*
Thus alſo *Nebuchadnezzar*, who in his *Pallace* walkt,
Said, *Is not this Great* Babylon (with much ſuch glorying talkt)
That I have built, for the Houſe of the Kingdom, that is mine,
And by the might of my Power, (thus ſlighting Gods *Divine*)
And alſo for the honour of alone my Majeſty,
As if at all there had not been, a *Power* that's on high. (*heaven*)
While theſe words were in the Kings mouth, there fell a voice from
The Kingdom is departed now, that unto thee was given.
This was the *Image-making man*, and *Perſecutor too*,
That caſt i'th *fire* who would not to's *Image* Worſhip do.
Therefore let none think that we do't through *peeviſhneſs of mind*,
For we for it good *Reaſon* have, and *Precepts too Divine*,
Examples too, you ſee we have, recorded in *Scripture.*
Of *Gods Judgements*, that on men fell, which were both juſt and ſure,
As hard-hearted *Pharaoh* did keep *Iſrael* in Bondage great,
And when *Liberty* it was ſought, with God he would not treat;
But ſaid; *Who is the Lord, that he, at all ſhould him obey?*
With ſuch preſumptuous words as theſe from his *proud heart* did ſay,
And in the ſtead of *Liberty*, did make their *Burthens* more,
For which upon his Head God did, full many *Judgements* poure.
Bloody waters, Froggs, Lice and *Flies*, with *Boyles* and *Blaiſhes* many,
Hail, Locuſts, Darkneſs, and *Firſt-born*, were ſlain, he left not any.

And

And yet for all those *Judgements* which fell on him as his due,
So *hard-hearted* he yet still was, that *Israel* he'd *pursue*.
So Gods People in a great strait, being thus *surrounded*,
By standing still *Salvation* saw, of God, and *Pharaoh drounded*.
This is for you a *warning* then, that follow step by step,
That regard not *Fire*, *War*, or *Plague*, but over these things lep;
Tho you count those things *Accidents*, which unto you are given,
But that you should no *Covers* have, *God shews you signs from heaven*.
Yea, and *such signs* all your *Wise men*, with their *Egyptian Art*,
Could tell the coming of the same, which made them all to start.
Nor what th'effect or influence these *Blasing-Stars* would be,
That in one year did shew themselves not one, or two, but three.
Thus *Pharaohs* drown'd, and *Hamons* hang'd, *Nebuchadnezzar's* due,
To lose his *Kingdom*, and *Herod*, eaten with worms was to,
So all *proud persecuting Spirits*, *Examples* here's for you,
For God is now the same, also, his *Judgements just* and *true*.
For his Hand is not shortned, but can help, 'tis our stay,
Nor is his power now weakend, more than 'twas yesterday.
For all the *Honour* and *Glory*, of Man is but a lye,
And if there were no *Worshippers* of *Idols* they would dye.
This *Honour* God he will not give to graven *Images*,
Nor his *Glory* to mortal men, tho they him near to please,
For that the *Kingdom* it is his, the *Power* and *Glory* too,
And *Honour* for ever and e're, to him alone tis due.
For if the *Angel* which to *John*, shewd *Mysteries* manifold,
Would not be *bow'd* to or *worshipt*, how dare man be so bold?
For he our *Fellow-servant* was, and of our *Brethren* to,
Which *Jesus Testimony had*, and *Prophesping Spirit* true.
These are the highest *attainments* of *Angels* and of *Men*,
That maketh them *honourable*, yet are they but *Brethren*.
And so they dare not now to *bow*, or *worship* give each other,
Or *glory* in ought that they have, for't cometh from another.
And now all earthly *Images*, you all must now be dumbe,
And speak no more for your glory, now *Gods Kingdom is come*,
And his *Almighty Power* shall you altogether grind,
And in the *Sea* your *Ashes* cast, that henceforth none you find.
This is the *little Stone* the which out of the *Mountain's* cut,
Though without hands, your *Images* shall break, as a small *Nut*,
These *Idols* of *Silver* and *Gold*, they shall to *Moles* be given,
The which *blind Vermin* in Earth creep, shut up from the Light of

And

And the blind *Bats* muſt have a part, that are *Birds of the night*,
The which cannot abide the *Day*, to fly in peoples *ſight*.
Therefore alone to God we'l *bow*, and *worſhip* him alway, (*Stay*.
Who is our *Fountain*, *Treaſure*, *Stock*, our *Light*, *Life*, *Bread* and
And therefore now, Man *ſpeak no more* for *to be bow'd unto*,
For *Gods Prerogative it is*, and he muſt have his due.
If *Saints* and *Angels* they would not at all be *bow'd* to, then
What ſpirit have all thoſe that do, *ſeek worſhip now from men* ?
For if Gods *Meſſengers* and *Gifts* we muſt not once *admire*,
Oh then ! Whoſe *Meſſengers* are they, that *Glory* do deſire ?
For all the *Gifts* and *Graces* we'ch God he doth to us ſend,
That him alone we ſhould *praiſe*, which, is both *Author* and *End*.
For we the *Iſrael* of God are, while we walk in *this ſphere*,
So no *Weapon* againſt us formd ſhall *proſper*, *Sword* or *Spear*.
If in the *Fire* we are caſt, oh there's the *Son of God*,
Or through the *Water* made to paſs, oh there's alſo the *Lord*.
So to be *burnt* or *over-flowd*, no cauſe we have to fear,
For *Angels Lyons mouths do ſtop*, of's *Daniels* he hath care.
If *Oxen* muſt not *muzzeld* be, that do tread out the *Corn*,
Oh then what *care* will he have of his *Babes* that are *new born* ?
But if that yet we do *pleaſe men*, Gods *Servants* we are not,
And when men worldly honour ſeek, it ſignifies a *Blot*.
That they from God departed are in whom men *honour have*,
And gone into the *World* from him, who do its *honour crave*.
Saul is a *figure* unto ſuch, who *Gods Word* diſobeyd,
And God from him departed was, oh then he cryd, and ſaid
Before the People honour me, oh this was all his cry,
For thoſe that have *forſaken God*, on this alone rely.
But this is ſad and deſmal to, *Worlds* glory for to gain,
Out of Gods preſence to be caſt into *eternal pain*.
In this *Doctrine* it is obſerv'd, the *Perſecutors proud*,
Which will not to this *Image bow*, *Life* hardly is allow'd.
And God he is ſo juſt and true, in *Judgement* he'll not act,
Till plainly the *notoriouſneſs appear doth of the Fact*.
Cain he cannot at all be caſt out of *Gods preſence* till,
The *Blood* of Abel *he hath ſpilt*, then *Judgement on him fell*.
So you that *offer unto God*, the *Sacrifice of Praiſe*,
Which *Offering* he doth reſpect, and alſo did alwayes.
Thus to the *Will of God* you muſt your ſelves and all commit,
Tho *Caiaphas* and *Sabeans* too, themſelves againſt you ſet.

For the Chaſtiſements of the Lord, we never muſt refuſe,
'Cauſe ye no *Baſtards* are but *Sons*, he to himſelf doth chuſe.
And when that you *corrected* are, *Obedience* thereby learn,
You ſhall not need to fear but God, the *Rod* forthwith will burn.
Now if the ground-work you would know, in fine, of all this evil,
From th'*Dragon* and *old Serpent* tis, or ſpirit of the *Devil*.
The which, beſides Old *Adam*, did ſet on to tempt the Lord,
And in's *temptations* offered, what the *World could afford*.
The *Kingdom*, *power*, and *glory*, to him he would allow,
And ſaid twas his, to give to thoſe, that unto him would *bow*.
Though he himſelf a wandrer were up and down in the Earth,
Our *adverſary* doth appear, to devour *Spiritual birth*.
This Spirit you ſhall ſee in them that do worlds glory ſeek,
And ſuch as *flatter*, *fawn* and *bow*, to them they'll appear *meek*.
But any one that fears the Lord, and cant to *proud fleſh bow*,
No *favour*, *love*, or *curteſie*, to ſuch he doth allow.
Though his neceſſities be great, as Chriſts were alſo, when,
He *faſted forty nights and dayes*, a hungry he was then.
And this the *Devil* he did know, to him it did appear,
Becauſe Chriſt would not bow to him, he therefore did him jear.
To ſatisfie his own hunger, *Bids him with ſtones make bread*.
His own neceſſities to help if he meant to be fed.
And further miſchiefs he contriv'd, and dangers what he could,
When put upon *the Pinacle* himſelf *caſt from he ſhould*;
For if thou be Gods Son, he ſaid, *the Angels they have Charge*,
And in their hands they ſhould bear up and keep thy feet at large;
Leſt thou at any time ſhouldſt daſh thy foot againſt a ſtone,
Theſe were the *ſnares*, *affronts* and *jears*, our Lord he put upon.
But in *Gods Power* he did them bear, of him we are to *learn*,
And to *ſuffer* all for his ſake, tho brought we are to *burn*.

Object.

But ſome may ſay, *That thou doſt treat, 'gainſt Gods Commandement*,
Which bids us honour our Parents, this is the true Intent.

Anſw.

For *Anſwer* hereunto, I ſay, This honour do we give,
There wants and their neceſſities, we always do relieve.

This

This is the true *Honour* the which Christ he himself did say,
Though *Jews Traditions* made it void, and *Gods Law* disobey.
For what *profit* our *Parents* do receive from us at all,
Is but returning of their own, *Corban*, we don't it call.
If in the Lord our *Parents* be, we *honour them* also,
And if the Lord do *honour* them, How can we then say no?
This is as 'tis in *Marriages*, are only in the *Lord*,
Where only is the *Unity*, and the alone *Accord*.
For here's no *caring for the World*, the *Husband* for to please,
The *Husband* being *in the Lord*, they both are serv'd with ease.
When *Wife* and *Husband* both do seek, the *Lord for to obey*,
What can the *Wife* or *Husband do*, that either will *gain-say*?
For *please the Lord*, the *Wife* is pleas'd, if *in the Lord she be*,
And *please the Lord*, the *Husband*'s pleas'd, if *in the Lord he be*.
And if at all a jar arise, they shall each other heal,
Till the thing plain be signifi'd, and God doth it reveal.
Yea this will be to *Parents* to, when *in the Lord* they be,
We *honour* do and *please* them both, when that they do agree.
This is the *double honour too* the *Elder is to have*,
That in the Word and Doctrine both do labour souls to save.
And this is not before People, that we do them *admire*,
They being *in the Lord*, do not at all such things *desire*.

The

The Grand SCRUPLE and OBJECTION ANSWERED.

Object.

BUT some may say, *You fickle are, and know not where to fix,*
And you in many Forms *have been, in seven, or at least six.*
When you from us at first did go, Puritans *you would be,*
But when the Scotish-Broiles *began, you cryd,* Presbyterie.
And so in War you would fight for't, in it some Blood you spent,
Yet here you could not fix at all, but turn Independent.
And so you several Churches were, with Power severally,
And then you broke up Churches to, and did them all decry.
Because you said, They were not built on the Foundation,
And all the Ordinances lost, for Pope *was* Corner-stone.
Oh then did you bethink your selves, what then was best to do,
To Build these Churches, and to get more Ordinances New.
For that this Anti-christian Pope, *the former he had spoild,*
And now they must have all anew, the others being defild.
And then a great Contention *rose, who should this same begin,*
And who should John *the Baptist be, for none were free from sin.*
And all had need to be washed, because that there was none
The which had Gods Word *come to him, as it did come to* John.
Neither that Power nor Spirit which could bring such things to pass,
By turning hearts to God as did the Prophet E-li-as.
At last this work it was begun, there's very few know how,
And many this Tradition took, to it did many flow,
And so in many Bodies grew, yet here were not content,
Which shews that you are wavering, being Inconstant.
For here you did not tarry long, but anon presently,
So great was your Ambition *grown, must be a* Monarchy.
And that not only a small one, (you count your selves to wise)
The World contains but four great ones, and you must make them five.
So when that this great power came forth, your building that was lost,
You said your selves, 'twas but rotten, and Foundation sandy,
For that as soon as any storm, on this your house did blow,
Your Monarchy *came tumbling down, into the dust full low.*

And then when in the dust you were, not knowing what to do,
When all your heavenly Building fell, you went a seeking to.
And by that name you did confess, still that there is a want,
Your Souls not being satisfied; for that they still do pant,
So what shall we that do stand by, of ye now for to make,
Who Valliant Famous Builders were, but now are made to Quake.
And now for it are Quakers called, your Laborinth is such;
So many means, and ways you've tryed we dare not with you tuch.

Answ:

For *Answer* hereunto I say, these things do not dispise,
For when the Lord did *Samuel* call, he presently did rise,
And ran forthwith to Old *Ely*, and said, *lo here am I,*
For that thou now didest call me, and I came by and by:
Then *Ely* bid him *go to rest, and ly him down again*,
But the Lord called *Samuel* before he long had layn;
Then *Samuel* rose the second time, and to *Ely* did say,
Here I am for thou did'st call me, he Answered, *nay, nay*,
But the Lord still calls *Samuel* again the third time to,
Who forth with went to *Ely* then, to know what he should do;
And that with this great confidence and said *he did him call*,
That t'was the Lord *Ely perceived* that called these times all:
Samuel did not yet know the Lord, nor ought by him was sed;
Gods Word to him was not shown, nor yet was re-ve-led.
But *Samuel, Samuel* cal'd is still, and a fourth time also;
Before he knows it is the Lord, then *here's thy Servant lo.*
Then do not you condemn us when 'twas God who still did call,
Though we run to the Outward Priest and Ordinances all.
And second, third, and forth way, God calling of us still,
We could not rest, but we must rise till we did know his will.
If for our zeal you us condemn, *Samuel* must stand our Friend,
To speak for us when that God will to *Jesses* house him send.
Who there, for us, will make excuse, for this our *Ignorance*,
When he did judge *God annointed* with his outward eyes glance,
For the Lord said, *he should not look on outward countenance*,
Nor on *the height of the stature, though it was* Jesses *Branch*,
For by that way God doth not look, neither by it doth chuse,
For what accords not with his heart, that still he doth refuse,
Here *Samuel* took the *first-born Son*, for *Gods Annointed* sure,
But *Countenance* nor *Stature* doth answer to God the pure.

So second, third, and all seven, past before *Samuel*,
But no answer from God he had of them as he could tell.
So being at a stand he said, *are here all thy Children?*
David unworthy counted was to be with his *Brethren*;
Yet by the Lord *anointed* is, whatere of him is sed,
For Gods Spirit on him is pourd, *Sure mercies of David.*
Thus you see all the seven Sons, disowned by their *Maker*,
But this same last *Sheep-keeping lad*, because he was a *Quaker.*
All here may see that God doth chuse the heart that is upright,
Which tremble doth at his own Word, is pleasant in his sight.
So we can say in truth of heart, when God did first us call,
And we ran in the several wayes (yea, some have run them all)
In something we did answer him, that pleasd him, we do know,
That he never left calling us, till his *Truth us did show.*
So the *Last way* some did profess was no Form but *Seeking*,
By *Babylons fall* they all did cease, but now is found the thing.
The *MESSIAH* that doth *restore Israel* that was lost
The which hath suffered much *Shipwrack* is cast upon our coast.
So the *sure Mercies* we have found, the *Christ*, the *first*, the *last*,
The *Spirit of the Living God*, which was in Ages past.
Christ by the flesh was *Davids Son*, he being his *Off-spring*,
But yet in Spirit was *Davids Root*, for *David* calls him *King*.
Here answerd is the great *Question* that doth with *Truth* accord,
How *Jesus Christ* not only was *Davids* own *Son*, but *Lord*?
This is the *King that God hath set upon his holy Hill*,
That shall the *Pot-shards* of *Earth break*, that bow not to his *Will*.
God being a *Spirit*, his *Son* is *so*, and so of right is *Lord*.
Who *was* and *is*, and *ever shall* be *King*, with one accord.
His Day Christ said, *Abram did see*, tho some him for't did scorn,
The *Everlasting Father* was, though *Isays Child new-born*.
This was the *Scepter which was not from Israel to depart*,
The *inward Israel indeed*, who're *Circumcis'd in heart*.
This *Law-giver 'tween Judas feet*, yea nearer, *in his womb*,
Who never shall from his *depart*, *until that SHILO come*.
This was the *Spiritual meat* and *drink*, this was the *store*, the *stock*
Of *Israel*, *that followed them to drink*, tis *Christ the Rock*.
Yea this *the Rock of Ages is*, it *was*, and *shall be* so
Generations Foundation, no other shall they know.
So now that former *fickle State*, in which we were wavering
Being wholly unsatisfied, until we had our *King*.

But now our *Lord* and *King* is come, and in our hearts doth *reign*,
And hath our *Enemies*, *Sin* and *Death*, in great measure *slain*,
So I again to you do say, do not upbraid us more,
With such a *fickle wavering state*, as you have done before.
When in *dead Forms*, and *outward Priests*, which perish with using,
We neither *handle*, *touch* or *taste* with you any such thing.
Wherefore your *outward visible Signs*, must all of them give place,
According to your *Liturgy*, 'tis *inward spiritual Grace*,
The which *now* in the *heart* doth *raign*, of *many* in this *Nation*,
For *outward Shaddows* were but till the time of *Reformation*.
But now the good things they are come, *Christs Body* is discern'd,
And *Gods Kingdom* of *Righteousness*, of *Joy* and *Peace* is learn'd.
The which in *Meats* and *Drinks* doth not consist as many think,
For in this *Kingdom* we afresh with *Christ* this fruit do drink.
And therefore all your *Washings*, then, that divers were and many,
With all your worldly *Elements* that doth not perfect any:
For the Body Christ hath prepard, to do thy will, O God,
For that thy People willing be in this days Power, O Lord.
And now may'st I say, *Glory to* (as well as *Englands Form*)
The Father, Son, and holy Ghost, in it I see no harm.
And that *in the beginning 'twas* (I also say the same)
So it shall be world without end, Praise *to his Holy NAME.*
His *Name*'s but one, and yet to him there many *Names* are given,
According as he Ministers to us here under *Heaven*,
And here on *Earth Three* record bear (tho *Three*) in *ONE* agree,
And answer *Heavens record* to, as *Branches* of *ONE Tree.*

Some more SCRUPLES *clear'd.*

NOW for the opening of the *Truth*, which is our *strength & stay*,
In *answering* of *Objections* to this same some may say.

Object.

Oh! here's a Table richly deckt, Oh here are dishes store;
Oh! is all this but one Small Mite, *and from a Widow poor:*
Though here are many good Dishes, they have not the right place,
Nor in good Order Usherd in, oh this doth spoile the Grace;
For there are sometimes Dishes come, the which should last be brought,
And this Course will not it admit, of this some will find fault,
Though we confess the meat be good, and on the Table store,
But Sauce here is not suitable, to sight it is but poor.

Answ.

My *Answer* this [illegible] is, for them full *Stomacks* have,
But *bitter* things for *hungry Soules*, which newly come from *grave*,
But yet in it ought sweetnes find, O this is all my aime,
To praise the goodnes of our God, for his *Love* in the same.
And seeing meat is on the Board, if it be not rightly set,
Let others take the pains that can the Dishes places fit.
Now for my part when I did taste any dish that was good,
I presently brought him to board, to others, for their food.
If in Feasts they first *best Wine bring*, and after that that's worst,
Yet Christ when he *makes Watry Wine*, the last's as good as first.
So these *Traditions* we do not, in our minds much admire,
So hungry Souls with *Righthorsnes* be fed, is our desire.

Object.

Tautologies, O some may say, be here, I do them find,
Which are Dishes of one like meat, this doth not please the mind.

Answ.

My *Answer* is, 'twas meat I lov'd, that I often did eat,
And so for't should not be reprov'd, for giving of my meat.
This way *Prophets* and *Apostles* did use, with *Line* on *Line*,
Thus putting Saints in remembrance by stirring their pure mine.
And that 'twas not grievous to them the same thing for to write,
Yea those things which they did believe, and had thereof the sight.

Object.

But now again for to return, and wonder at this Mire,
Which is come forth in many words, this Title [illegible]

Answ.

When I at first my *Mite* had cast into Gods *Treasury*,
The more I cast the more I had, how could this *Miracle* be?
My *Sister* of *Sarepth* was, also a *Widow* poor,
A little *meal* and *oyl* she had, oh this was all her store:
And this was but to serve one time, oh! *Death* it was so nigh,
And she was gon to *dress* the same, to eat, and so to *dye*.
But when as that the *Prophet* came, and first desir'd a *Cake*,
Her *Faith* was such to give him some, forthwith the same did *bake*;
By *giving of the Prophet* some, her *Meal* it did not *waste*,
Nor did the *Grace* of *Oyl* her fail, but *encreased* as fast.
For where *Gods Word* and *Prophets* is, there a *Mercies* do not cease,
And when the *Mite* is spent thereon, it doth hold forth *encrease*.

For when my *All* is given up, *God then is my All still*,
Then who can *want* that hath this *All*, tis *He doth all things fill*,
Then tis but *giving unto God* that *ALL* that we call *our*,
In *Faith*, and he upon us will for it his *Mercies* pour.
King *Solomon* the same did see, the *Scatterer* did *encrease*,
And that which holdeth more than meet, from *Poverty* did not cease,
Tea he that watereth shall be watred himself also,
And that the Liberal shall be *made fat* as is a *Doe*,
So he *that giveth of his store*, oh he shall not be *poor*,
But *Truth* and *Knowledge* shall encrease, and fill him more and more.

POSTSCRIPT.

POET. I'm not nor *Poets Son*, at all that I should *rhime*,
Howe're this same doth come to pass, thus *Eccho did my mind*.

Object.

On this way some may evil think because it is in Verse,
And sacred things they solid are, *Meeter's not to rehearse*.

Answ.

Though for this much may spoken be, yet this I say to those,
That they that do not like the Verse may read the same in Prose.
And yet the *Sacred solid Truth*, will be the self-same thing,
Tho *Joyes* surround did make me sound *Praises to Sions King*.
And though I clap my hands for *joy*, O who will angry be,
Raptures of Love doth my Soul move, *Oh tis my Love*, *tis he!*
That doth redeem poor Souls from Death, *their Feet from falling to*,
And makes the Soule to sing, *Praises* to him as due.
And why may I not sing that *New Song*, as *David* formerly,
And as the *Redeemed of God*, that do *Praise* him thereby.
And shall not I in *heart rejoyce*, in God that is my *strength*,
And is become *Salvation* unto me now at length.

Object.

But some may say, *Thou crafty art in Verse to bring this thing*,
That sleyes at love not solid Truth, *may hereby catch feeding*.
In this same way thinking there is meat fit for their minds then,
They come to savour this your way, *then you have catcht those men*.

Answ.

If that the World it be the Sea, and men the Fishes be,
And if this *Bait* doth catch them out, they'l *praise* the *Bait*, and he
Who is the *Founder* of this *Love*, them from this world to snatch,
By giving forth this mighty Power, that *Fishes Fishes catch*.

In

In *Heavens Net* if men be *caught*, and from their *element* took,
No cause they will have to repent, the *Sea* and *World* forsook.
When th' *Angler* to the *River* comes, and doth him there sit down
Minding the *Water* and the *Fish*, and *Plumbing* of the *Ground*,
He then considers the *Region*, in which the *Fish* do *swim*,
Where *high*, or *low*, or *middle way*, he may put *Bait* therein.
So sitteth still expecting when *some pleasure* he shall see,
How that his *Bait* doth please the *Fish*, that catched they may be,
And though Men may but nibble at this *Bait* it is *good meat*,
For it is made of *Bread* of *Life*, and fit for men to eat.
This was the guise that *Paul* did use, when he *Corinthians* took,
By meeting of them in their way, they swallowed *Bait* and *Hook*.
And so he to each *Region went* with this his *Gospel* clear,
Which is the *mighty Power of God*, and serveth every where;
From Christ when *Peter had this Power* his *Net in Sea to cast*,
What multitudes of *Fish were caught*, tho none all the *Night past*.
Tis this *Days Pawer* makes *Fish to come*, it multitudes doth bring,
Without it *Peter* all night *Fisht*, and yet he caught nothing.
This is th'encrease that God doth give, with it when *Paul doth plant*,
Apollo's watering with the same refresheth many a Soul.
Now for the present to conclude *my Mite*, my *Cud* that's good,
Whereby *the clean Beasts they were known, that fit were for mans food*.
So blessed *Mary she laid up all Christs words in her heart*,
And so she *chewd* and *ponderd them*, lest from her they should start.
So of my *Cud* I do give forth, *that others it may chew*,
For this may help to *raise their own*; *Country people thus do*,
And as it is with *leaking Pumps*, (*loose water*, is the *phraise*)
To put *water into their Heads*, *their own water to raise*
For if the *dead* it doth not *raise*, then is my writing vain,
However it doth witness for Gods *Talent*, and the *Gain*.

Melchisedeck's *our* King *and* Friend,
His Priesthood *never will have* END.

E. Hincks.

END.